

Periodic Golden History of Islamic Conquests



# Atlas of The ISLAMIC Conquests

From the Caliphate of Abu Baker to  
the height of Ottoman Caliphate

From Central Asia to Morocco, Spain  
and Central Europe

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## PUBLISHER’S NOTE

Islam is a universal religion. Its teachings are true, pure and based on the faith of Islamic Monotheism or oneness of Allah (توحيد). Although the previous prophets of Allah also preached Islam, their followers altered the religion of Allah and followed the path of infidelity and polytheism. Then Islam was completed as a religion through the last Prophet of Allah, i.e. Muhammad (ﷺ), and now this religion is a source of guidance, for all of humanity, until the Day of Judgment.

The Islamic state, which originated in 1AH/622CE under the leadership of the Prophet of Allah (ﷺ), was a unique experiment in human history. The flag bearers of infidelity and polytheism tried their best to obliterate the state of Madinah, and made assaults on this sacred city again and again but the divine covenant, revealed through Gabriel, was destined to be fulfilled and it continuously increased faith of the Prophet of Allah (ﷺ) and his true followers. Allah had said to his beloved Prophet:

يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَاللَّهُ مُتِمُّ نُورِهِ وَلَوْ كَرِهَ الْكَافِرُونَ ﴿٨﴾

“They intend to put out the light of Allah (i.e. the religion of Islam, the Qur’ān, and Prophet Muhammad ﷺ) with their mouths. But Allah will bring His Light to perfection even though the disbelievers hate (it).”<sup>[1]</sup>

The first five years of the Last Prophet of Allah (ﷺ), in Madinah, passed in defending Islam and its followers against the onslaught of the pagans of Makkah and the last five years became an era of superiority and triumph of Islam. Meanwhile, the historic battles of Badr (2AH), Uhud (3AH) and Ahzāb (5AH) were fought in which the pagans of Makkah were defeated. In 6AH, Khyber, the stronghold of the Jews, was conquered and in Rabī‘ al-Awwal 8AH, the Muslims faced a huge force of the Christian Romans and their Arab vassals, at Mu’tah (Jordan). The battle took place because Shurahbīl bin ‘Amr Ghassānī had martyred Haris bin ‘Umair Azdi (رضي الله عنه), an envoy of the Prophet of Allah (ﷺ). At Mu’tah, one of the most remarkable incidents of human history took place. An interpid army of around 3,000 muslims faced a mighty force of 200,000 enemy soldiers. In this battle, three Muslim commanders were martyred one after the other and, in the end, Khalid bin Walīd (رضي الله عنه) took command of the Muslim force and fighting valiantly managed to retreat with his force successfully. This faith-increasing battle established the fame of the Muslims over the infidels. After four months, Makkah— the center of Arabia — was conquered and then the Arab tribes began to enter the fold of Islam one after the other. In 9 AH when the Roman attack was felt to be imminent from the north, again the glory of Islam was shown in the Battle of Tabūk and the Crusaders could not dare to face the Muslims.

[1] As-Saff 61:8





Emirates-Oman Borderline	Main Road	Capital	★
Yemen-Oman Borderline	Railway Line	City	●
Saudi Borderline	Borderline of Palestine	Air Port	✈
Provincial Boundary	Borderline of Westbank	Oil Pipeline	—●—

Map No:1

Political Division of Arabian Peninsula

## THE ISLAMIC CONQUESTS: THEIR NATURE AND THEIR DEVELOPMENT

### The Nature of the Undertaking of the Conquests:

Islam does not require Muslims to impose their Religion on others by force of arms, but it has enjoined upon them the obligation to convey it to the people, to explain it to them and to call them to it, with wisdom and good counsel. After that, people are completely free to do as they choose. But the rulers of the Muslims' neighbours – the Empires of Persia and Constantinople (Byzantium)<sup>[1]</sup> – claimed to be gods and refused this.

**Sassanid Empire of Persia:** The Persians were Magians, who were lax in their ideas and their beliefs, permitting marriage to sisters and mothers, without any prohibitions in this matter. They did not permit the burial of the dead; instead, they left their dead to be torn to pieces by predatory birds. They did not allow repentance unless it was accepted by the *Mūbad* [2] – a man of the religion – and they could never accept that Islam should be a rival to it. It had a rigid caste system and arrogant and haughty rulers, who were the kings, while their people were slaves. Islam, on the other hand, is a religion of equality among men, it declares that an Arab has no superiority over a non-Arab, and that the only matter which makes one superior to another is his/her level of piety, so what effect would it have if the door of calling (to Islam) was opened in Persia and its territories?



Zoroastrian's Tower of Silence (Yazd, Iran)  
where dead bodies were kept

[1] **Byzantine Empire:** The empire in SE Europe and Asia Minor formed from the eastern part of the Roman Empire (cf. Eastern Empire). The Roman Empire was divided in 395 CE by the Emperor Theodosius. Constantinople became the capital of the Eastern Roman Empire. Justinian (527-65 CE) reconquered North Africa and a part of Italy. It ended in 1453 CE.

[2] **Mūbad (also Maubad) or Mughbad (مغباد):** The chief of Mughān (مغان, 'Mogs' in English); Mugh or Mog is a religious scholar of the Persians or a judge of the Magians. The plural of Mūbad is Mubadān which is called mopat or magopat in English. 'Mūbad Mūbadān' ('Magopatan Magopat' in English) is the chief of all the Mūbadān. (*Farhang-i-Fārsi 'Amīd*)



So logic dictated that they should close this door and that they should not in any circumstances be neglectful in this matter. This began on the day when the Persian ruler Khusrau Pervez (Chosroes II) tore up the letter sent to him by the Prophet (ﷺ) and sent men (from Yemen) to arrest him and bring him to him<sup>[1]</sup>. However Khusrau died and Persia's attitude towards Islam remained thus.

**Byzantine Empire of Constantinople:** It was the capital of a Christian Empire (Roman Empire) which had become weak due to the maladies that had afflicted it. A number of groups with conflicting ideas and ideologies came into being as a result of its weakness, and slaughter, burning, murder, flaying, drowning, rape and pillage became the means of persuasion among the groups which claimed to follow one religion (i.e. Christianity). So what would their attitude towards a new religion be? What happened was that the Bedouin allies of the Roman Empire seized Hārith Ibn 'Umair Azdi (رضي الله عنه), whom the Prophet Muhammad (ﷺ) had sent to the Ghassānid governor of Busra<sup>[2]</sup> (بصري), and killed him<sup>[3]</sup>. This was the legal justification for the campaign to conquer Persia, Syria and the lands that lay beyond them to the east and to the west. So they set out, the Words of the Qur'an reverberating from their lips as they did so:

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَكَفَىٰ بِاللَّهِ

شَهِيدًا ۚ

"He it is Who has sent His Messenger (Muhammad ﷺ) with guidance and the religion of truth (Islam), that He may make it (Islam) superior to all religions. And all Sufficient is Allah as a Witness."<sup>[4]</sup>

[1] The proud Emperor Chosroes, did not send his soldiers to Madinah from Persia, instead he ordered Bādhān, his governor in Yemen, to send a couple of his soldiers to arrest the Prophet (ﷺ) and bring him to his court. The governor immediately sent two soldiers, Kharkhasrah and Bādwaish to Madinah for this purpose. As soon as the men reached Madinah the Prophet (ﷺ) disclosed to them: "My Lord has assassinated your lord (king) last night". The soldiers were stunned and they hurried back to Bādhān, where they found that it was true. When Chosroes' stepson killed him, Bādhān, along with the Persians in Yemen, came into the fold of Islam. (*Atlas on the Prophet's Biography: p.185-187, Ar-Rahīq al-Makhtūm (Arabic): p. 354*)

[2] **Busra-Ashshām:** This city of Syria lies in the south of Damascus, in the district of Haurān. It is usually called Busra. Al-Munjad fil-A'lām gives its name as: Busra Iski Shām. It is at a distance of 30 kilometers from the Jordanian border. In the Torah it has been called Bossora. (*Urdu Dā'irah Ma'ārif-i-Islāmiyyah: 4/585*)

[3] According to another report, the Prophet (ﷺ) sent Hārith bin 'Umair Azadi (رضي الله عنه) with a letter to the ruler of Busra (Syria). As soon as the Prophet's messenger delivered his letter to Shurahbīl bin 'Amr at Mūtah, the Ghassanid ruler had him arrested, tied his hands and killed him callously. When the Prophet (ﷺ) got the news, he sent an army comprising 3000 soldiers under the command of Zaid bin Hārithah (رضي الله عنه) to take revenge, and hence the Battle of Mūtah took place. (*Asad al-Ghābah: 1/628*)

[4] *Sūrah Al-Fath* 48:28.



The Monastery of Bahira in Busra, Syria

With this firmly-rooted power, the Muslims set out against the world from their deserts which had purified them, as callers to Allah.

### The Deeds of the Conquests:

At the start of the year 12 AH (633 CE), Khālīd Ibn Al-Walīd (رضي الله عنه) entered Iraq; and in the month of Rajab in that year, the Muslim armies set out for Syria, so conquests were launched to the east and to the west, as we have shown in this Atlas.

### Conquests Were Launched on Two Fronts Simultaneously:

1. To the east; to include Iraq, Al-Jazīrah, Ahvāz<sup>[1]</sup>, Persia and the lands beyond it.
2. To the north; towards Syria and from there, to the west, towards Egypt, and then all of North Africa and Andalusia.



The Qurānic verse repeated on the walls of Al-Hamra' (Granada)

﴿نَصْرَهُ اللَّهُ﴾

"Allah did indeed help him" (*At-Taubah* 9:40)

[1] **Ahvāz (اهواز):** It is a "Kurrah" (province) situated between Basrah and Fāris, and Sūq-al-Ahvāz is its main city. (*Mu'jam-Al-Buldān: 1/284,285*) Today "Ahvāz" is the capital of the Persian province Khūzistan (خوزستان), situated on the river Karun and its population is 350,000. (*Al-Munjid fil-A'lām*)



## Part 1

### Chapter 2

#### A Brief View of the Islamic Conquests

# 1

## THE CONQUESTS OF THE EAST

### The Expeditions of Khālīd Ibn Al-Walīd (ؓ):

Abu Bakr (ؓ) sent the commander, Khālīd Ibn Al-Walīd (ؓ) to Iraq, at the head of 18,000 men and he defeated the Magian Persians and their allies from among the Arabs of Al-Hīrah<sup>[1]</sup> and Al-Jazīrah. Al-Hīrah with its fort fell at his hands, then he began to clear all the areas lying to the west of Euphrates of Persian forces and he won fifteen battles. Before he could march to Al-Madā'in (Ctesiphon), operations in Syria required that he go there, so Abu Bakr wrote to him, ordering him to proceed to Syria with half of his army in the month of Safar 13 AH (April 634 CE) and to leave Muthanna Ibn Hārithah in command of the other half of the army in Irāq. Muthanna vanquished an army of ten thousand Persians in Bābil (Babylon) at the end of Rabī' Al-Awwal 13 AH (end of May, 634 CE).



The remains of Babylon (Iraq)

### The Expeditions of Abu 'Ubaid Ibn Mas'ūd Ath-Thaqafi:

When Abu Bakr died, 'Umar succeeded as the Caliph; he prepared the second expedition, which was led by Abu 'Ubaid Ibn Mas'ūd Ath-Thaqafi. He defeated the Persians at An Namāriq<sup>[2]</sup> on the 8<sup>th</sup>

[1] **Al-Hīrah:** An ancient city located south of Al-Kūfah in south-central Iraq. The first historical Arab kingdom outside Arabia, Al-Hīrah (4<sup>th</sup>-7<sup>th</sup> centuries of the Christian Era), in southern Irāq, was a vassal state of the Sassanids, whom it helped in containing the nomadic Arabs to the south. Al-Hīrah was either Christian or strongly influenced by Christianity. (Translator)

[2] **Namāriq:** It is a place near Kūfah, Iraq. Muthanna bin Hārithah Shaibāni (ؓ) mentions about the arrival of the Muslim army and the conquest of Namāriq in the following verse:

إِلَى النَّخْلَاتِ السُّمْرِ فَوْقَ النَّارِقِ غَلَبْنَا عَلَى خَفَانٍ بَيْدًا مُشِيحَةً

"We conquered the plain of Shīh grass which is spread to the thick gardens of dates above Namāriq".  
(Mu'jam-Al-Buldān: 5/304)

of Sha'bān, 13 AH (7<sup>th</sup> October, 634 CE), at As-Saqqātiyyah<sup>[1]</sup> on 8<sup>th</sup> Sha'bān 13 AH (11<sup>th</sup> October, 634 CE) and at Bāqusyāthā<sup>[2]</sup>, on the 17<sup>th</sup> of Sha'bān 13 AH (16<sup>th</sup> October 634 CE). Then he plunged into the Battle of the Bridge on the 23<sup>rd</sup> of Sha'bān 13 AH (22<sup>nd</sup> October, 634 CE), where he was defeated by the Persians and martyred beneath the hooves of an elephant belonging to them. Martyred with him were four thousand soldiers, while another four thousand were drowned. Another four thousand reassembled under the command of Muthanna and he secured a minor victory with them against the Persians in the Battle of Ullais As-Sughra on the following day. Then reinforcements arrived for Muthanna and he plunged into the Battle of Buwaib in Ramadān 13 AH (November 634 CE) and destroyed a huge Magian army, thus achieving vengeance for the defeat suffered in the Battle of the Bridge. Then he inflicted a number of lightning and crushing blows from lower Iraq to upper Iraq, until he crossed the Tigris, near Al-Madā'in (Ctesiphon), and attacked **Baghdad Market** (سوق بغداد) in the month of Shawwāl, 13 AH (December 634 CE), terrifying his enemies and reducing their morale. The Persians installed Yazdegerd III as their king and they began to mobilize a new army. Muthanna then withdrew to the desert.

### The Expeditions of Sa'd Ibn Abi Waqqās (ؓ):

'Umar Ibn Al-Khattāb (ؓ) appointed Sa'd Ibn Abi Waqqās (ؓ) and he led the third expedition at the head of thirty-three thousand men, and decisively won the Battle of Qādisiyyah on the 15<sup>th</sup> of Sha'bān, 15 AH (22<sup>nd</sup> September, 636 CE), defeating the largest army the Persians had ever assembled, consisting of two hundred thousand men. The leading lights in the Persian military and the government were killed. Al-Madā'in (Ctesiphon) fell in Safar, 16 AH (637 CE). Yazdegerd fled to Hulwān and his army was vanquished again in Jalūla', on the 1<sup>st</sup> of Dhul Qa'dah, 16 AH (24<sup>th</sup> November, 637 CE), after which Yazdegerd fled to Ar-Rayy (Rey). Thereafter Hulwān fell and the Muslims cleared an area the radius of which was 200 kilometers.

'Utbah Ibn Ghazwān opened up another front at Shatt Al-'Arab<sup>[3]</sup> in Rabī' Al-Ākhir, 16 AH (May 637 CE). He conquered Al-Ubullah in Rajab/Shabān, 16 AH (August/September 637 CE) and

[1] **Saqqātiyyah:** It is a city near Kaskar in the Wāsīt region of Sāwād (Irāq). Here, in the battle between Narsiyyān, the Persian commander, and Abu 'Ubaid Thaqafi (ؓ), the Persians suffered a terrible defeat. (Mu'jam-Al-Buldān: 3/226)

[2] **Bāqusyāthā:** A sub-division of Bārusmā in the Sawād region. Here the Persian commander Jālinūs and his troops were wiped out by Abu 'Ubaid Thaqafi (ؓ) in 13AH. (Mu'jam-Al-Buldān: 1/327)

[3] **Shatt-al-'Arab:** The Tigris and the Euphrates meet at Qurnah and make Shatt-al-'Arab which falls into the Persian Gulf after forming a border between Iraq and Iran. Shatt-al-'Arab is 185 kilometres long and its maximum width is 1200 metres. The famous Basrah port is situated on its right bank. Near Khurram Shehr, the River Kārūn, coming from Iran, joins Shatt-al-'Arab. (Al-Munjid fil-A'lām)

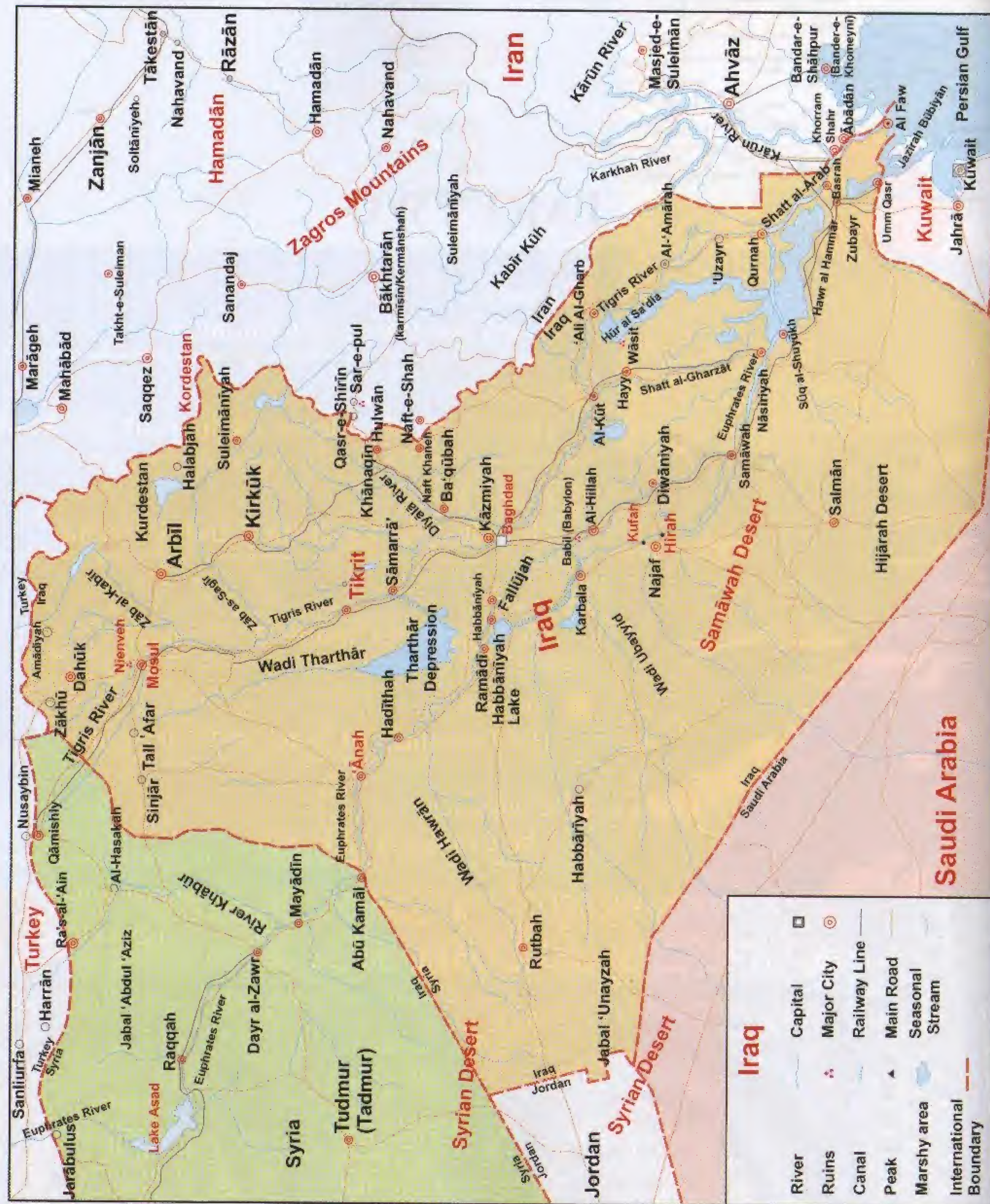
Moab Mosque of Baghdad



**Baghdad:** The capital of Iraq and of the province of the same name, lies on the Tigris River. It is said that it was named after Dād who owned it and, hence, the name Baghdad, garden of Dād, became popular. Abu Ja'far Mansūr laid its foundation stone at Sūq Baghdad in 145AH and shifted the capital from Hāshimiyyah to Baghdad in 149AH. Many other beautiful names like Madinat-us-Salam (city of peace), Umm-ud-Dunyā (mother of the world), Sayyidat-ul-Bilād (chief of the citites) were given to this city. Baghdad remained the capital of the Abbasid Caliphate for about five centuries. Mongol tyrant Hulegu devastated it in 656 AH/1258 CE, and Emīr Taimūr (Tamerlane) devastated it in 1401 CE.

(Mu'jam-Al-Buldān: 1/456,457, Al-Munjid fil-A'lām)





Map No: 4

*The First Phase of the Conquests (The Rightly-guided Caliphate)*

## 1

## THE FIRST MILITARY EXPEDITIONS TO IRAQ

*The Geographical Nature of Iraq:*

From a strategic point of view, Iraq was extremely important due to the fact that it contains a land-bridge which connects Asia with Europe and Africa, and it was one of the land links which connects the Indian Ocean to the Mediterranean Sea.

Iraq consists mostly of low plains and is bordered in the east by a mountainous region, in the north by the mountains of Armenia and Azerbaijan; in the west by the Samawah Desert and in the south by Najd, Al-'Urūd and the Arabian Gulf (or Persian Gulf). Historically, Iraq owes its prosperity to two rivers; the Tigris and the Euphrates. The Tigris (Dijlah)<sup>[1]</sup> emanates in the south-east of the Turkish mountains and many tributaries pour into it and it flows in a south-easterly direction. As for the Euphrates (Furāt)<sup>[2]</sup>, it also emanates from the land of Turkey, branching into a number of channels<sup>[3]</sup> which feed the Tigris, then the two rivers meet in the Shatt Al-'Arab (شط العرب), before pouring into the Arabian Gulf. Much of the water from the Euphrates reaches the region of Hīrah and numerous wide beds result from its flood and that of the Tigris, inundating the lands, until the largest of them floods an area said to be fifty miles wide and two hundred miles long, and towards the end of the Sassanid Empire, the marshes spread out. Sa'd Ibn Abi Waqqās (سعد بن أبي وقاص) reported something of that

[1] **Tigris:** It is a river flowing through Turkey, Syria and Iraq. Its length is 1850 kilometers. It rises in the eastern mountains of Turkey and touching the north eastern border of Syria, flows through Iraq to join the Euphrates. Main tributaries of the Tigris are: Great Zāb, Little Zāb, Diyala (ديالى) and 'Uzaym (عظيم). This river passes by Mosul, Tikrit, Samarrā' and Baghdad. The capital of the Sassanid dynasty, Ctesiphon was also situated on its bank. Salman Pak is the current name of Ctesiphon (Madā'in), according to *Al-Munjid fil-A'lām*.

[2] **Euphrates:** The River Euphrates, 2735 kilometers long, rises in Eastern Turkey and passing through Northeastern Syria, flows to the southeast and enters Iraq near Abū Kamāl. Raqqah, Hadīthah, Ramādī, Habbāniyyah, Hīllah, Dīwāniyyah, Nāsiriyyah and the ruins of Babylon (Bābil) are located on its banks. Karbalā, Najaf and Kūfah, in Iraq, are situated on the western channel of the Euphrates. At Qarnah, the Tigris and the Euphrates join to form Shatt-Al-'Arab which ultimately falls into the Persian Gulf. The ruins of the ancient city "Ur" or "Ūr", called Tal-Al-Muqayyar (تل المقيار) nowadays, are found in the south of the Euphrates, just opposite to Nāsiriyyah.

[3] Three canals from the Euphrates, flowing to the southeast, join the Tigris. They are Nahr Al-Malik, Nahr Kūtha and Nahr Al-Nīl. Kūtha is the birth-place of Ibrāhīm (Abraham) (إبراهيم), located on the bank of Nahr Kūtha. (Map: 20)